Fear God; Honour the King.

THE

DECLARATION

AND

PROPOSALS

OF

Divers Loyal Presbyterians, to the Non-Conformists; and Private Congregations.

Be ye no longer separate from the Church; for the Ordinances of God are pure and holy. Sc. Ex.

Turn thou us unto thee, O Lord, and we shall be turned: renew our dayes as of old. Lam. 5. 21.

Let Israel rejoyce in him that made him: let the children of Zion be joyfull in their King. Psal. 149. 2.

[redacted]

London, Printed for T. Parker, 1663.

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THE great and mighty *GOD*, the *holy*, *just* and *wise God*, who made and formed all things by the power of his Word, and guideth and governeth all things by his word of Providence: did in the beginning settle and place all things in so excellent an Order in every Spear of his Dominion, both in the Heavens above, and in the Earth beneath; wherein all his Creatures, (*Sinful man*, and *fallen Angels* excepted,) have kept the same Order, wherein their Creator at first had set them. In the Firmament of Heaven, those Celestial Bodies keep their constant courses, the Moon and Stars observe the motion of the Sun, whom *GOD* hath seated

[illegible] there as chief amongst them who also know-
eth his going down, and those other inferiour Bodies
do observe his setting and uprising, as it were acknow-
ledging his superiority over them. Thus the Heavens
declare the glory of God, and the Firmament sheweth
what his hand hath made, observing therein their Ma-
kers Will. And shall not man, who represents the
Image of his Heavenly Father, yield all due Obedi-
ence to Gods Vice-gerent? Yes! God forbid else.
For as it is most ancient, so is it most safe for a People.

And to prove this, what greater Argument can be
produced, then that famous Scripture-Example of
Melchisedech, who being recorded in Holy Writ, with-
out Father, without Mother, without descent, having
neither beginning of dayes, nor end of life, was con-
stituted a King on Earth, and exercised a Kingly Pow-
er and Government over the faithfull Servants of God
then living; to whom, and to whose Government,
even *Abraham* (whom the Holy Ghost stiles the Fa-
ther of the Faithfull) did most gladly submit. This
was the first Form of Government that the People of
God, Gods chosen People, were subject to, and under
which they first received a *Blessing*.

And whereas it is written, *That* Melchisedech *was
without beginning of dayes, or end of life*; so also his Go-
vernment (that is, a Kingly Government) had no be-
ginning, and shall have no end, because it came forth
from, and was founded in the Eternal God and unto
him shall return again, and have its Center for ever in
[illegible]. The consideration of which hath caused many
Loyal and Faithfull Subjects to Declare, *That the
Scripture Government shall be their Government*; And

with the onely and sufficient Ground of Faith and Rule of Life, for the Eternal Peace and welfare of the Soul; so they doubt not but there is an altogether sufficiency in it, for the true Ground and Rule of Government pertaining to the Body.

Now the onely means conducing hereunto, is, a real practice of that famous Divine Precept, *Fear God, and Honour the King.* For that which must effect Eternal Life, is *Mans personal motion and activity under Gods Prescriptions, Directions, and Limitations.* These are the Paths of Peace, the Ways of Wisdom, and the Gates of Righteousness; the termination must be from God, but the motion must be from Man; the Lord doth set, but Man must keep within these bounds; every man who will get Heaven, must go to Heaven in Gods way: He who will win God must walk with God, according to the Will of God. God hath determined his Worship declared his Will, appointed his Ordinances; Men therefore must with all care and diligence attend and observe the same, &c. For the way to Life is Mans activity in Faith and Obedience; and therefore let every true Believer be diligent to press through the many difficulties and dangers which are in the way to Heaven. And as Christ came swimming to us in blood, shall not we have a mind to dive for all those streams of his? We did eat the sower Grapes, and his Teeth were set on edge; We climb'd the Tree, and stole the forbidden Fruit, and Christ he went up the Ladder of the Cross, and died: Oh how lovely should Christ be in our eyes? We should wear this Crucifix in our hearts, and treasure it up, as *Moses* did the Manna in the Pot. Christs

Cross,

Cross, sayes one, is the *Golden Key that lets us into Paradise.* His red blood, washed away our red sins. And that we may all arrive at that blessed Haven, we shall here lay down some Christian Directions, which being well observed, may facilitate your passage to Glory, alleviate your burden, and make Christianity the course of Piety, a course of more delight and ease. Observe therefore these following Rules.

First, *Go not without God*; March after the Captain of your Salvation, under the conduct of the Lord of Hosts; the presence of God is the prop of the soul in all perplexity, and the onely assurance to a true Believer, is the Almighty's Gracious Presence, that is, when a soul does seriously contemplate upon the superlative loveliness of Jesus Christ, considering he is infinite; and where ever he is a Saviour, there he is a Ruler; where he is a Fountain of Happiness, there he is a Fountain of Holiness; where he is a Redeemer, there he is a Refiner. Indeed, it is the happiness of the Church of God that although they cannot give peace, yet they may get peace, though they cannot settle on Earth, yet they may seek in from Heaven: Peace is the well-being of all other enjoyments, and all other mercies suck their livelihood at the breast of Peace; which, blessed be *God*, we now enjoy, under a gracious King, and a well-governed Church; Therefore, let none run from her, through a stupid Zeal, and a devouring Mist; but let them return to their Mother Church of *ENGLAND*, and take the Engagement off the File of their Hearts, acknowledging their Error, and be sorry for it.

Secondly,

Secondly, Endeavor to imitate your blessed Saviour; we must follow, not go before God; when he removeth the Candlestick, then we may seek light elsewhere; but if his Ordinances continue, as blessed be God they do, they are in Moses Chair, and we must hear them. And observable it is, That there may be a true comely Church in the midst of many deformities; The Sins of the People may make the Church black, but cannot take away her comeliness: Run we not therefore from the Church, because of her blackness, but run to her, and embrace her in the midst of her defections; and let none separate, through a misguided Zeal. For the Crisis of Piety in this case, is to maintain our converse with GOD, in his own Ordinances, and to renew and continue our communion therein, in all things that shall be well-pleasing and acceptable to so Gracious a GOD, by whom we live, and move, and have our being.

And in so doing, no doubt, but your actions will be Crown'd with eternal Blessings and the Prince of Peace will be with you in all your undertakings.

Thirdly, Consider that there is more bitterness following upon sins endings, then ever there was sweetness flowing from sins acting: You that see nothing but well in its commission, will suffer nothing but woe in its conclusion: It is better here to forego the pleasures of sin, then hereafter to undergo the pains of sin. He that sins for his profit, will never profit by his sins; he that likes the works of sin to do them, will never like the wages of sin to have them. Sin-separating from the true Church, is both shamefull and damnable; it shames men in this world, and proves

at the Gun

proves very dangerous in the other. To prevent the inevitable misery thereof, the Lord assist us by his blessed Spirit, *to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ*; to walk humbly before God, and loyally to our Sovereign; and unanimously to joyn in fervent Prayer and Supplication to the most High. That he would be graciously pleased to vouchsafe a Blessing to him in his Royal Person, and that the Crown may flourish upon his Princely Head. Truth and Righteousness appear in its true purity amongst us, Loyal Affection amongst the Peers, Uprightness and Justice in the Magistrates, Piety of Life, Soundness of Doctrine, and good Discipline in the Ministers; and throughout all His Majesties Realms and Dominions, Loyal Hearts from all his Subjects.

Nov. 21
1774

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